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facts. To Weber supernaturalism is a presupposition which is reinforced by both practical faith and by the message of the Bible. Historical criticism cannot of itself negate this presupposition. It is only as some other philosophy appears that denial is possible.

Thus it comes eventually to a controversy between philosophies. Weber has conceded much in this position; for critical analysis must judge philosophies. Thus the dogmatic method gives way to the critical method. Orthodoxy is adopting a kind of apologetic which is of real value.

G. B. S.

DUNKMANN, PROF. DR. K. *Die Nachwirkungen der theologischen Prinzipienlehre Schleiermachers*. Gütersloh: C. Bertelsmann, 1915. 200 pages. M. 4.

There is a renaissance of the study of Schleiermacher in Germany which is not without its echoes in the rest of the Christian world. Professor Dunkmann, of the University of Greifswald, contributes to this movement in his study of the effects of the principles of theological *method* laid down by Schleiermacher upon German theology. His conclusion is that down to the present century there have been no effects of Schleiermacher's *methodology*, since it was not understood, and the attention both of his disciples and his critics was taken up with specific teachings of the great theologian, and particularly his concept of religion as the feeling of absolute dependence. The author undertakes to state Schleiermacher's principles of method, and expresses his conviction that a right understanding of them is the only hope of this century for advance and new life in theology, but the discussion of them and their consequences for theology is reserved for a later issue of the *Beiträge zur Förderung christlicher Theologie* to which this belongs. This number reviews the criticisms made upon Schleiermacher by representatives of the main movements in theology contemporary with and since Schleiermacher, with the result referred to above. Its interest will be principally for students of the *history* of doctrine or those particularly interested in Schleiermacher, while the later discussions may be expected to be of direct interest to the systematic theologian.

E. A. C.

MAINAGE, TH. *La Psychologie de la conversion*. Paris: Beauchesne, 1915. xii+434 pages. Fr. 4.

Perplexed students sometimes ask, Where does psychology end and the work of the Holy Spirit begin? The same confusion with reference to the proper field of the psychology of religion seems to appear in this book. Its title might better be "The Theology of Conversion," for while the author discusses psychology, he is mostly concerned to defend his position from psychological attack. He defines conversion in terms of complete and enduring acceptance of all that Catholicism involves. He strongly objects to the term being applied to such a change of life as is involved in the sudden sobriety of the drunkard. Yet surely the psychological process by which such a change takes place may have many points of similarity with the religious conversion.

The method here employed is the examination of the autobiographies of converts. The author asks first whether their conversion is the result of intellectual inquiry. He finds that the converts feel that it is more than that. Was it an effort of will? They feel that they were impelled by a power not their own. Was it the result of social affections? Helpful as these were, they were not the controlling force. He then discusses Le Bon's psychology of the crowd, James's psychology of the subconscious,